

# THE PACIFIC JOURNAL OF THEOLOGY

September 1964



NUMBER

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# **The Pacific Journal of Theology**

## **PUBLISHED QUARTERLY**

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The Journal is published quarterly, as nearly as possible in the months of March, June, September and December. The minimum subscription is five shillings a year, post free in the currency of Western Samoa, which is approximately equivalent to sterling. This is a nominal figure, designed to promote as large a circulation as possible. Subscribers who can are asked to add a generous donation in order that the Journal may not have to be too heavily subsidized. Payments should be made [in advance, please] by means of British Commonwealth Postal Orders or Bankers' Drafts. Please do not use Money Orders.



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### FROM THE EDITOR

It is, we must confess, with some feelings of satisfaction that we offer this twelfth number to our subscribers. For here will be found some echo of the throb of Christian life in the Pacific. Who would not wish to have seen our "Nomad in the Pacific" as he accepted his "punishment" with the women of Funafuti? We rejoice that Vavae Toma continues his good work of helping Christians in the Pacific to know and love one another.

The article on "Discipline in the Younger Churches" raises matters of far-reaching importance and certainly makes us wonder whether any of us really understand that the basic qualification of any Christian for any office in the Church is that he is a forgiven sinner. Would Peter or Paul themselves have been admitted to the Ministry in our Churches? We hope the article will start a vigorous correspondence in our pages. It ought to!

The Editor has also to be the Circulation Manager, and so let him have the last word! If you like this number [and we hope you do], try and persuade some friends to be subscribers also. We would like to increase the number of those who enjoy learning more about life in the Pacific.

Long ago, the Saviour of the World brought to women a new place in the life of a world too largely dominated by men; and the Christian impact on the Pacific is bringing women to their own rightful place. So we are glad to be able to help our readers to have some share in the Pan-Pacific and South East Asia Women's Conference lately held in Tonga. Those who go to Conferences well know that not the least important moments are those devoted to "the lighter side." We wish we could give a colour film and a tape-recording of their concert; but our resources are limited, and we can only assure our readers that we know very well that the women knew how to enjoy themselves!

## LIKE A NOMAD IN THE PACIFIC

Transportation between the Ellice-Gilbert Islands and the rest of the Pacific world is progressing. Fiji Airways in July began to operate a fortnightly air service from Suva. On the 20th July this year, I was one of the passengers on their first flight. This was my first visit to the churches in the Ellice and Gilbert Islands. I disembarked at the air strip in Funafuti, Ellice Islands, in the hope of getting a boat to enable me to travel around the various islands. Unfortunately, I could not do that, and that permitted me to stay on the island of Funafuti for two weeks until the next plane came.

During my stay in Funafuti, I really experienced something of the people's daily life in their religious activities as well as their secular work. Every day at 5.30 a.m. the bell rang to summon the people to wake up for family morning devotions. At 6.00 a.m. the second bell called the people to start the actual worship. Everyone ought to attend these family devotions before going to their daily



work. After work, the same bell again summoned the people in the evening at 6.30 to 7.00 to get together in families for the evening devotions. During the day, children went to school, while the men and women did their jobs, either as individuals or in family or even village work.

One day we had a meeting with members of the Executive Committee of the Ellice Church. I spoke twice to their Bible Study group which used to meet weekly. At the first time there were only twenty of them, and the second time there were about more than eighty present. One day I spoke to the joint meeting of young people, and three days I was invited to participate in the celebrations of the Women's Days of Rest, and on another special day I had the chance to talk to the women particularly on the Christian Family. There was a day when I was asked to speak to a meeting of the Pastor of the village and deacons and lay preachers. Two days were spared for me to go fishing with the young men of the village, and on Sundays, I was given opportunity to preach in their Sunday services. I was very glad to have these various chances to meet and to speak to the people, but I have to single out here one or two occasions I came across which were new experiences for me.

Firstly was the Women's Days of Rest in Funafuti. This was really a happy holiday for women of the island. It was a period of three days of rest from their usual daily undertakings. I was told that the reason for this holiday was to give the women a break from their daily work of serving the family and the village in preparing food and many other daily jobs they were bound to do all through the year. Therefore it was agreed between men and women that such a holiday be given for the women once a year. This holiday of three days was celebrated when I was there in Funafuti. What the women did during all this period was to stay together in the village hall called "Maneapa" day and night. There, they had their meetings together, practised their dances, forgetting all about their usual jobs while their husbands were serving them with all meals. The women had rules to be obeyed specially on those days of their celebrations. One of which was that woman had to wear on the very first time a new dress. She was to be punished if she was found out wearing an old dress. The punishment was that she ought to have her bath in the sea near the Maneapa with her old dress so that her husband must buy a new one for her. There were more than ten women who were sent for the sea to have their bath with their old dresses on the very first time of the celebrations. After having their punishment, they appeared in the Maneapa all in new dresses. I was not very happy when the leader of the women compelled those

women to go out to the sea to have their punishment; besides, this happened at about six o'clock in the evening and it was cold. However, it looked to me as if these women liked very much to be punished in this way, because their husbands had to get new dresses for them. I was counted as one of the women and had to stay with them in the Maneapa and to keep all the special rules of these days. I could not afford to be with them all the time. So I was punished for not being punctual. I was sent to the sea by a group of more than twenty women to have my bath with all my old dresses. This was a fortune for me because after having my punishment, I was given new dresses by one family. Then I appeared again in the Maneapa like a new man in new dress, and they were happy to see me accepting the punishment.

Secondly, all strong men of the village went fishing for two days. It was a kind of fishing that took a lot of preparation before it took place. There were also had several rules for the fishermen to obey. One was that every one ought to try to catch at least 50 big fish. One had to paint his face with charcoal if he could not reach this target. The leader of the men invited me to join their fishing and to see if I could catch some fish. I had a line and fishing equipment for the purpose. Many of the men went out fishing in their local canoes. The leader with other six men including me went in a small launch. We spent a night and a day fishing, and they caught many fish, but I caught none, like those fishermen in the lake of Galilee. The difference was those fishermen in the lake caught many when they met their Master later, but I really did not catch any during a whole night and day. So when we got on shore the next afternoon, I was again punished for not catching a fish by painting my face with charcoal. They all laughed at me while I was offering my face to be painted.

This sounds awkward to some of the readers, but I really took this as a sign to them that I obeyed whatever decision they made for the good of their daily doings, either in religious things or secular activities. The day before I left them, we had a farewell meeting in the Maneapa. It started with their local dances, then various speeches by the leaders of the people, then the farewell religious service. In their last farewell speech to me, Mr. Aneterea, the old chief of the village who also was a deacon of the church in Funafuti, said that they were very surprised to see me offering myself willingly to be punished twice. They took it as a good example I set for them of obedience and humility, and this would speak to them in the future, and would be one of the reminders of my stay in Funafuti.

I said to myself that though I was punished twice and was



not able to catch a fish, if Mr. Aneterea spoke the truth that my example would speak to them in the future, then that would be the time when I could catch a fish for the great Feast of the Kingdom of our Lord.

In this last occasion also, the Chairman of the Church in Ellice conveyed their hearty greetings to all the churches in the Pacific. They will pray for all the churches of the Pacific Christian Family.

Most of the time when I was in the Gilbert Islands, the ship John Williams VII. was my home. It was very helpful to do that because wherever she went she took me to isolated places. During my visit of two weeks there, I was able to meet people of five very isolated atolls - Tarawa, Beru, Nonouti, Tapitaua South and Tapitaua North. There were atolls to be visited but time did not permit me to do so.

In Tarawa, I had a chance to attend the meeting of the Church Executive Committee, to talk to the students of the Tangitebu Theological College, to visit the hospital with the Church Secretary, the Government High School and the Teachers' Training School, to visit the Roman Catholic Bishop in the area, and to learn something of the life of the Church from the Secretary, Pastor Kaitara Metai, who was my generous host in Tarawa.

I went from Tarawa to Beru in the John Williams VII. It was a trip of three days, and it was a rough one; so I did not have anything to eat, because I am not a good sailor. Before arriving at Beru, we anchored of Maiana, but we did not go ashore. In Beru, I met Miss E. Maxfield who had been working in Samoa, now Principal in the Church School in Rongorongo. I met also Mr. Tarieta the head teacher of that school. They took me to their school and stayed there until the next day which was Sunday. I was warmly welcomed in one of the school houses by the staff, pastors of the island and students of the school. Miss Edith Maxfield was my interpreter when they wanted me to speak in Samoan, but Mr. Tarieta interpreted when I spoke in English. On Sunday I preached in their beautiful church and enjoyed worshipping together with them. On Sunday afternoon we went on board with Miss Maxfield and Tarieta. They were to go round the islands holding examinations for choosing new students for the Rongorongo School, and not only that but to meet the local churches. Now we had on board a good team of visitors going together to visit the churches in the islands. We left Beru at 7 p.m. on Sunday and arrived at the atoll of Nonouti at 2 o'clock in the afternoon of the following day. We waited on board until the tide was high enough for the launch to take us ashore. We just landed on shore at the village called Rosina at

6.30 p.m. We met one another on the beach and were taken to our houses for meal time. At 9 o'clock we had a welcome meeting in the big Maneapa of the church with pastors and deacons from 8 villages of the island. After our speeches of welcome, there were singing and dances until we went to bed. The next day, Miss Maxfield and Tarieta held their examination while I was given a chance to talk to the people assembling in the Maneapa. This was a very cheering time to me because there were many interesting questions raised by some of them. At night we had another entertainment which went on until midnight. The Gilbertese are some of the best singers of the Pacific. Early in the morning of the next day we left for the ship.

About 11.00 a.m., we left Nonouti for Tapitauhea South, and we landed on that atoll at the place called Buariki at 6.30 p.m. the next day. It was dark when we got there, but on the beach, a choir of men and women, all in white clothing under the light of the kerosene lamp held by one of them, all singing their welcome song for us, and in that song they sang, I heard my name mentioned in it. We met one another, were taken to the Maneapa for an indoor welcome at which we were given something to eat, then continued with singing, their typical dances and finished up with the introduced American twist. The next day, as the examination was held in another house, I gave a long talk to the people in the Maneapa. I enjoyed talking to them until noon. The day was pretty warm, and that made most of the people feel sleepy when I was talking to them. It was very interesting for me to meet the following persons in this very place -

[a] My interpreter who helped me in this long talk was a government teacher who belonged to Jehovah's Witnesses. He was a Roman Catholic before, but now he was a Jehovah's Witness and my interpreter.

[b] Here I met an old man [I thought he was the oldest of all the people in the village,] who was the only one who still sing the old real Gilbertese songs - war songs, songs for building their first Maneapa etc. Other men and women in the village could not understand these songs sung by this old man. These songs sounded like the Indian lyrics to me. I really wanted to tape these songs but unfortunately I did not have a tape recorder.

[c] Here also I met Pastor Eritaia, the travelling pastor of the Church in the Gilberts whose job was to travel around the islands encouraging the churches and helping the people in their faith in the Lord. I met glad to meet him for his task was like mine working in the "tent making ministry" among the isolated people of the Pacific.

After our short stay with the people of Buariki we went to sleep



on board. Pastor Eritaia joined our party, for he himself had to move from place to place for his tent making ministry. In the morning we left Buariki for Tapitaua North. We landed on part of the atoll at the place called Eita at 6.00 p.m. We met the people ashore and were taken to our houses before we came to the Maneapa. In the evening we had a welcome service after which I was asked to bring them some news of the churches in the Pacific. We did not spend very long in the Maneapa because we had to prepare for the work of the next day which was Sunday, 16th, August. On Sunday we had our morning service in the Maneapa at which I preached. We finished this service at about 10.30 a.m. There were a lot of people coming from a distance to meet us during this service. Therefore, they asked me to tell them more about the purpose of my visit to them because they were very isolated. So I had another talk about the growth of the new fellowship of the churches in the Pacific, until lunch time. Because they liked listening to me I, therefore, not only talked to them but ate my lunch at the same time in order to save time for I had to leave after this talk immediately and besides this, the launch was waiting for me. I had to go back to Tarawa to catch my plane, while the rest of our party had to stay in Eita until the John Williams returned to pick them up for the continuation of their visitation around the islands. I was very sorry to say Goodbye to people of Tapitaua North and especially our travelling party. We really began to understand one another as we had this chance of getting together on the John Williams VII. However, I left them, when they were singing on the beach of Eita during that calm Sunday midday, "God be with you till we meet again." On my way towards the ship, I often looked backward and saw them still standing on that beautiful beach waving their handkerchiefs until they disappeared from my sight. I was on board for two days until we got back to Tarawa again. In the evening before I left Tarawa for Fiji, the members of the Executive Committee of the Church in the Gilberts prepared a farewell feast at which we ate together. The Chairman of the Committee the Rev. Bernard Thorogood and members of the committee expressed their gratitude for my coming into their midst. They conveyed their hearty greetings to all the churches in the Pacific.

May I ask the readers of this article to pray for the churches in the Ellice and Gilbert Islands. They are very isolated from you but we can always meet together before the throne of God in prayer.

VAVAE TOMA.

## THE ROLE OF WOMEN

The Tenth International Conference of the Pan-Pacific and South East Asia Women's Association was held at Nukualofa Tonga from 17th - 27th August, 1964. Two hundred delegates represented eleven countries, Australia, Fiji, Hawaii, Japan, Malaya, New Zealand, Phillipines, Taiwan, Tonga, U.S.A. and Western Samoa.

The theme of the conference was "The role of Women in Preserving the Cultural Heritage of Mankind." Topics on the theme included:- "The compromise between Past and Present," "Changing Social Patterns in the P.P.S.E.A.W.A. area," "The theme in relation to Education," "The effect of radio on Social Patterns and Daily Life," "Art and Culture as a bridge between Past and Future," "The Guardian of the Race - The Mother."

Emerging from these addresses and the subsequent round-table discussions there seemed to be agreement that:-

1. An effort must be made to preserve the culture of a country or race, or it will be lost with the emergence into world society, for example, in Hawaii, the art of Tapa making, although commonly practised centuries ago, is now completely lost. Likewise the Hawaiian language is only spoken by the very old folk.
2. Parts of our culture are good, others perhaps not so desirable, therefore it is necessary first to choose what you wish to preserve, e.g. we would like to preserve our tapa making in Samoa, but would rather abolish the faa-Samoa wedding.
3. Improvements and changes of ancient cooking and eating habits must be introduced gradually and be inexpensive e.g. in Nigeria, women formerly fed their babies directly from their fingers but following a two-year F.A.O. campaign they now use inexpensive plastic teaspoons for feeding.
4. The work of the United Nations and its branches F.A.O., W.H.O., F.F.H.C. etc. should be more widely publicised so that developing nations know to whom they can turn assistance with their various problems.
5. The mother is the best and natural force for the preservation of culture for she teaches her children from the cradle to adulthood, and children learn more watching and imitating mother, than anyone else. For example, a mother speaks to her children in her native tongue though during later school years they may be taught in a foreign language.
6. There was a need for museums for housing old and valuable artifacts before they are lost, also old poems, legends etc, should be recorded on tape before the older generation die and the ancient stories are lost forever, such as has happened in New Zealand



where a number of the meanings of the Maori carvings was lost upon the deaths of the tohungas.

7. Schools could do their part to preserve culture by teaching traditional dances and songs during physical training periods. There is also a need for some provision to be made by schools or by women's committees for the instruction of young girls in the arts of weaving, tapa making, knitting, embroidery etc.

8. Radio was thought to be invaluable not only as a means of education in the present but as a means of presenting stories and dramas of the past, because we must understand our past in order to give meaning to the present and form a firm foundation for the future.

Perhaps the greatest value of the Conference was the meeting together of people from so many different countries, races and cultures, not only of value to the island folk to meet their larger neighbours, but for the latter to see how the former live and perchance to feel that "progress" with its accompanying worries and neuroses is not the "best" way after all.

Billeting in private homes provided a wonderful insight into the way of life and opportunity for friendship, with charming, serene Tongan folk. The happiness of all visiting delegates was evidence of the warm hospitality given.

As the conference was entirely in English there were language difficulties for some, and from this point of view. Round Table discussion groups of fifteen members were perhaps of more value than the main addresses, in that questions could always be asked if a certain point was not fully understood, and translation could in some cases be given. In the Western Samoa delegation there were several members who spoke very little English, but in Round Table discussions they sat beside a bilingual Samoan and were thus able to receive and contribute to the discussions.

Like all good things the Conference had come to an end all too soon, and we had to say farewell to those lovely Friendly Isles and the dozens of friends of all races, colours and creeds we had made during the fortnight, but all returned to our countries enriched by our experience and hopeful of helping in some small way to preserve the culture of our own race.

MARIE LAMB

## THE CHANGING SOCIAL PATTERNS IN THE PACIFIC

There is a certain relief in change even though it be for the worse! As I have often thought when travelling in a coach. It is often a comfort to shift one's position and be bruised in a new place. In his poem 'The Passing of Arthur' - Tennyson wrote 'the old order changeth - yielding place to new'. Change is essential for there is no life without change.

The kind of changes we are conscious of in the Pacific area are happening in varying degrees and circumstances all over the World. Everywhere the way in which we have been accustomed to do things is changing. Due to the effects of Industry, or the new Technical knowledge and methods, the new rapid communication of ideas means a mixing up of people of very different ways of life. The goal of life in any particular community, once taken for granted is now questioned and altered.

The Pacific Islands are no longer places where Time can be made to stand still. Progress laps at their shores more insistently than do the ocean waves.

These changes in our Social Pattern may appear frightening to many of our Island folk and so our first task is to understand these changes so that we can meet the challenge presented by them with courage and determination. The changing conditions in the Pacific can be more clearly understood if we stop briefly and take a quick look into the past.

The past always seems to be shrouded in Glamour - especially in the sunbathed isles of the Pacific. In fact a TRUE picture of the Past would seem hard to find if one thinks of the never ending stream of present day writers, who flit about the Pacific decrying Progress and signs of Modern living and talking vaguely of the 'tragedy' of the Passing of the ideal life when people in the Pacific lay under the Palm trees [always a dangerous thing to do!] and swam and fished and ate as they felt like it!

How strange that gifted men and women should be so ignorant! And should fail to know the true facts - Of course there must have been days in the past when life did seem to be ideal when one could lounge around and enjoy the natural beauty of the land - There are still those days.

For a brief summary of the facts as they were in the 'old days' - before Christianity came to the Pacific - 1830 in the case of Samoa - one can do well to read the old Missionary Records - Records - Not fictitious ramblings but Facts - Facts that give lie to this idea that people were happier in their natural state.

Life at all times depends on food and much fighting ensued in the Pacific over the possession of valuable land - land that is



where Coconuts, Bananas, Breadfruit and taro could grow. The Family was the unit - the larger Family of Cousins, Aunts, Uncles, etc. and several such families made up a village - The head of the Families was the Chief and every village was a sort of self contained unit.

The people of the Pacific have been called a Stone age people - This is true in so far as they had no metal. But the number of objects made of stone was few compared to those made of other materials such as bone wood or shell. The greatest care was given to Canoe and house building and the results bear good testimony to the taste and skill of the inland people. The houses were built with coral lime and floors and roofs of Palm leaves or Pandanus. They had strong supporting Palm poles and the open sides were shaded with palm leaf blinds.

The clothes worn in the old days were made from the bark of trees - Tapor or from palm leaves - In the colder parts of the Pacific some native flax was woven and dyed with colours from insects plants.

The Chiefs were all powerful and some professed to have medical and healing skill. As in all countries, there were some who were genuinely gifted in this way but disfiguring diseases like Yaws and Elephantiasis were rampant. Battles were fought between villages and districts - i.e. groups of villages and between neighbouring Islands. Cannibalism and other horrible things were all part of the order of the day.

A woman was the property of her husband until he tired of her and then she was discarded and another would take her place. Marriage customs were crude and degrading. The Bride was sought with local treasures. Children were happy as long as they were well fed and looked after and kept free from the awful diseases prevalent in that time.

The people sang as they worked and fished and the different villages rivalled each other in their singing and dancing. Some of the dancing was simple and child-like but much of it was associated with War or Sex - Some dances were just a prelude to Mating.

The Chiefs were treated as gods. Many also worshipped trees or stones and spirits of all kinds and there was much superstition and all kinds of revolting practices were far too common.

Then into these lands - less than 200 years ago, was brought the Christian Gospel - and slowly but steadily the darkness of superstition and fear gave way to the dawning of a new day for these people and gradually they came to see a worthier and a happier way of life.

Unfortunately - the ships that brought the Missionaries also

brought evil things from distant lands and the new Faith right from the beginning was tested with strange and new temptations.

The ships too brought trade and the Islands discovered that their produce was wanted by other people and that other people had things to sell them. So life developed and trade expanded and many traders married and settled in the islands thus bringing new ideas and customs to the people. Other nations strove for possession of the newly discovered lands of the Pacific and took over the management and in some cases, the possession of the Islands. Trained doctors and nurses came and hospitals were established - Schools were opened - Churches appeared in every village and the Pastors were trained and encouraged to go and help to spread the Gospel in the more remote parts of the Pacific.

The people still danced and sang - though their songs were more of love than war; and hymn-singing became - as it still is - a great joy to people who through all the past years have preserved their love of music and dancing and their traditional culture.

With regard to the condition of life in the Pacific Area today - I feel I can give you a clearer picture if I talk of my own country, Western Samoa. Nevertheless I feel sure that at least some of the changes we are experiencing in our newly Independent country are common to other islands in the Pacific.

Today there is a new attitude to the whole structure of our Society. Because of Education progress and outside influences the new generation show a tendency to break away from the Communal way of life - a way of life where the authority over the economic life of the family lies solely upon the Chief or the Matai. This severing of family ties has to some extent left the young peoples' character much to be desired. Naturally the fact that it is now the YOUNG man who has to earn the money in the office, store, teaching etc. makes him resent having to hand out his hard-earned money for common usage in the village when he knows that he is helping some who could well help themselves. Sometimes it happens that the young man will move away from his village and put his wife and family into some semi - European house - usually near the town where he is free from the pressure of the village. In some cases too the young are breaking away from the old style of weddings. Often a young couple will try to evade the customary show and feasting expected and when met with opposition from their families will break away altogether and dispense with any and every ceremony. And since the traditional ways of life in Samoa are still strong this tension between the older and the younger generation is likely to become still greater.

The Church has been and is a great force for creating Social



change in the Pacific and the Christian Church in Samoa has lately extended its programme of Youth activities. - in such worldwide movements as the Boy's Brigade - The Girls Life Brigade Scouts and Guides, also the more informal Youth clubs and groups - These latter being mixed groups require delicate and careful handling and in some cases their introduction is felt to be a little premature.

Through these Youth Movements the young people are being trained to become responsible citizens. This training should help the development of the new generation in such a way that the old and the new ways may be well blended.

Besides this marked change in the recognition of Youth the Church has also begun to accept women in responsible positions. This new attitude to women in my country is shown in many fields. Many young wives who were trained for teaching, nursing, or secretarial work serve in this way either full time or part time depending on their family responsibilities.

Thus the horizon of the Samoan woman has been widened. She is now having other tasks besides that of being housekeeper or a homemaker. Although the women in Samoa do not yet have the right to vote they may qualify for a political career if they acquire Titles.

These changes then in the life of our youth and our women folk are due too to the changed attitude of our men folk!

Not so very long ago I remember noticing how a Samoan man would walk ahead while his poor wife trudged along a few paces behind him carrying his bag and her own as well! [I do not feel so badly about this story since a Scottish friend told me the same thing happened in her country. Not all that long ago either!] To-day it is not uncommon to see a family walking hand in hand together. Is this the American influence? [i.e. WHEN they walk!].

The winds of change are indeed blowing throughout the land, blowing more strongly in the town but blowing continually everywhere. Our Town of Apia is now being rapidly expanded with a new Harbour, new roads and many other developments will have to be faced. Already we have well filled modern stores and a beautiful Library that any country could be proud of. Proud too of the fact that every afternoon it is packed with High School girls and boys doing homework on the verandah or looking up references to help them with their lessons. Boys and girls all so smart and tidy in their School uniforms - a credit to the women at home - often just in simple native Fales who nevertheless can send their children out spick and span for school. More and more the demands of education are being met - it is now possi-

ble for a pupil at Samoa College to take his or her School Certificate or University Entrance examination in Samoa.

The standards of both the teaching and nursing professions have been raised over the last few years.

Our Teacher Training College is, as yet, only for Primary School level and we are still greatly indebted to New Zealand for their devoted help in the Educational world both in supplying personnel and in very generous financial aid. Also for the opportunities given to us for scholarships to New Zealand for training Teachers and nurses. Unfortunately all too often these days the young person who goes to New Zealand for further training, goes off with high hopes and great ideals of coming back to his country well equipped to serve his own people, but he finds when he gets there that there is so much he would want for his own country and the possibilities that are offered to him for earning big money prove too great a temptation and instead of returning to his own country he stays away and eases his conscience by sending money to the folks at home. But it is his knowledge and skill that his country needs far more than his money. Besides these changes, brought about by educational progress, life in the Pacific has been challenged by pressures, camouflaged to be of an economic nature.

I remember reading an Article on Tourism in the Pacific about the Non - participation of Western Samoa in a Conference that was promoting this "New Industry." I think that any change that effects the Social and economic life of a country must be decided by the people themselves. The idea that because one's neighbour does something one must also do likewise is completely wrong.

Tourism - to those who have no such problem, the word no doubt, conjures up the arrival of charming delightful people visiting a new land and showing an intelligent interest in the local traditions and customs. People who, because they are on a holiday, and because they can appreciate the privilege that is theirs in the opportunity to visit fresh lands, spend their money lavishly in the local stores and markets and take back with them treasured souvenirs of their wonderful vacation.

Would that this was a TRUE PICTURE!

Of course many charming and delightful people do visit our shores, But far too often Tourists seem to be people that leave their manners at home and treat the country visited as a sort of circus or curio. Also, for some strange reason they think that bargaining with the salesman is the correct way to procure local handicraft! Too often these people inveigle some of the simple villagers into putting on impromptu Shows of singing and dancing Shows that are no credit to the true local culture.



Another very distressing thing is that often Tourists ask to be allowed to participate in the Kava Ceremony - a ceremony that to us and to other peoples in the Pacific is a sacred ceremony One that must be given all honour and dignity - A Ceremony we reserve for special occasions and for the celebration of the visit of important guests. Not to be treated lightly by the casual visitor.

If as all too often happens, Tourism involves a lowering of traditional and even moral standards then its economic value is a poor recompense.

Radio to us as to all people is proving a mixed blessing! It is certainly wonderful to hear the World news in ones own home and the Services on Sunday from the various Churches are a joy to all especially to those who can no longer attend a place of Worship. And of course there is the occasional Play or interesting Talk. But Why, oh Why, do we have to have our local and well loved songs debased by new rythmns and is there not plenty of delightful Light and Tuneeful music that we can all enjoy without the continuous wailing and moaning and shrieking that seems to be Modern Jazz?

With changing conditions in School and home life it has come as shock to many of us to realize that our ancient crafts, Tapa making, weaving of the many different kind of mats and baskets and the traditional songs and dances are in danger of being lost! At the present time there is a movement among the women in the villages to see that this does not happen as regards the handicrafts and of course in many schools the opportunities are given for dancing and singing of the old songs. Here too we have to guard against the attitude of becoming slovenly in the presenting of these songs and dances. Samoans when they gather together either to celebrate national or private family events still like to hear their old songs and watch - and when possible take part in their old dances. One such an occasion took place during the visit of the Governor General of New Zealand - Sir Bernard Ferguson - to Western Samoa. After the evening entertainment at Vailima - those wonderful grounds that lend themselves so perfectly to such entertainment - the Governor said that he had greatly enjoyed the fun provided by the Women's Committee and the singing of the Training College but of the dancing of the Papauta School girls - girls dressed in the correct long grass skirts with tapa tops and with white flowers in their hair and around their necks - of them he said 'This was one of the most beautiful things I have ever seen and I will remember it all my life.'

This is the sort of tribute that thrills the heart of every true Samoan and it is because in spite of all the change and all the many new things that still in our beloved country we can bring

such joy to a much travelled busy man to many others who were present that night something of beauty that is peculiarly our own that we can face the future with confidence and the courage necessary.

And what of the Future? Future - a fascinating word that conjures up visions of great and wonderful possibilities. But as we know all too well - the same Future has an elusive way of becoming the Present and slipping into the Past before we realise it and the chance to grasp the opportunities is gone.

Here is the greatest danger to the Pacific Islander with his tendency to Enjoy To-Day and his difficulty in planning for tomorrow. Some even assure themselves that planning is a sign of lack of faith! But this is really an insult to our Creator Who gave us our health and strength to use to His Honour and to the service of mankind.

No matter how we feel about the pace of life to-day we are the people of To-day and humanly speaking the Future depends on us. The World has grown smaller with the faster transport and the availability of world news. Slowly but surely the people of the World are coming so see that unless we are to be annihilated by Atomic weapons we must live as ONE family.

Most of the troubles and mis-understandings that arise among nations, as among individuals, are due to ignorance of each other's ways and ideas.

The Family, large or small, will always be a basic unit and if we are to take our place in the larger World Family we must set our home life in order.

This is a great challenge to you women. This is no time to spend half your life asleep. This is your opportunity to make a real contribution to the world. Even the most retiring and shy woman must ask herself if hers is a home that is of REAL use to-day. Organising the household and having babies is not the beginning and end of a woman's life to-day and it certainly will be inadequate in the Future.

She must be her husband's partner in every sense of that word - her children will need her intelligent support and care so that they can work at their homework and be encouraged to learn. It is necessary to learn one of the universal languages - French or English. This is becoming already more and more important as Trade expands and people care to work for other lands

In spite of the speed of life there will always be time for relaxation and unless we in the Pacific are to lose our heritage of culture we must see that the old crafts and the songs and dances are taught either at Home, in the Schools or in Clubs to our young People.



As for the many customs and traditional ways that many want to forget, and as many, to retain - Surely they will fall into line with the Future life as they are measured up beside the standard of life given to the people in the islands many years ago - The Christian Standard - The Pacific Islands are 'nominally Christian' say statistics. There was never much use for nominal Christianity and there certainly will be no use for it at all in the Future. Maybe the people of the Pacific will show what life can be like when it is dedicated to the Saviour of Mankind. So let us go forward with stout hearts, to cherish and guard our heritage and to give our own personal contribution to our day and the future. And as a well loved dweller among our Islands wrote 'Give us Courage. Gaiety and the Quiet mind' - The courage to face resolutely the present and in building a sound future. The gaiety and joy in doing something supremely worthwhile and the quiet mind so that thinking carefully all our acts could be planned in the best interests of all mankind.

FETAUI MATA'ABA

### DISCIPLINE IN THE YOUNGER CHURCHES

One of the staggering things which hit me on settling down into the missionary job was the number of discussions in church meetings about discipline within the church. Having been brought up in an English church I had never heard this discussed before, and I don't suppose my church in Sussex was very different from others. But wherever you go in the South Pacific you repeatedly meet with the fact of church discipline; perhaps it is equally common in other missionary areas. Often you meet it from the receiving end - a man who has been disciplined complains of injustice; he says he was innocent and yet was excommunicated. It is shocking when you first meet this. Can the Church really be excommunicating people today? Most certainly it can, and it is not the Roman Church either!

What commonly happens is that a case of misbehaviour is reported to the Deacons' Meeting or the Church Meeting prior to a Communion Service. The meeting then decides on the case. If guilt is established then the erring man or woman is prohibited from attending Communion for a period of months, or perhaps for a year, or finally his name is removed from the roll of members permanently. In many congregations this kind of action is routine. No one is surprised or disturbed at it. It can become a very mechanical affair with a written list of punishments for each offence - "Drunkenness - 6 months, Adultery - 1 year."

If we ask why this kind of action is taken Pastors and church leaders reply that the Bible gives clear warning against taking Communion unworthily. How else can they protect the Body of Christ? And we must confess that there is a good side to this - people are concerned about standards of behaviour among Christians, which is perhaps better than the laissez faire attitude which allows any irregularity to continue unchecked. But it remains for me a deeply disturbing feature of Church life

It disturbs me because it is so impersonal. There is a rule and the rule must be applied. Rarely is there any serious discussion of the individual situation. Yet the Church is precisely where we are individuals, it is the arena in which "caring matters most." To apply a mechanical rule to the sinner is clear evidence that we are living under the Old Covenant rather than the New, under law rather than grace. This impersonal nature of legalism is clearly shown in the case where a Deacon's unmarried daughter was pregnant. The action immediately taken by the Church Meeting was to excommunicate the deacon until the child was baptized. It is possible that the father was lax in the upbringing of his daughter, but there was no discussion on this point. The Church did not suggest how the error should have been prevented - keep the girl locked in her room perhaps? And there was no consideration of ways in which the girl and baby could be helped; it was assumed that she would be sent away to another village until the evidence of sin could be hidden. I find this hard to bear because there is so little love in it. It is also very unconstructive. I cannot imagine how excommunication can help a man to grow in grace. It keeps him away from one of the chief means of grace and suggests that he is not welcome in the fellowship at the very time when he most needs every aid possible for spiritual growth. It is like depriving a drowning man of air in order to teach him a lesson. It is not surprising if a man who is excommunicated for a period never wishes to return to full membership - it may be shame, or anger which keeps him away from Church for ever. Some do return but I do not think it has been shown that they are better disciples for their punishment. Neither the individual nor the fellowship is learning more of the riches of the Gospel by this system - sin is not being conquered; it is just being pushed outside the door.

Again this excommunication system perverts the Gospel teaching about sin. It encourages all to take very seriously the visible bodily sins; they are stigmatized, their relative weight is known. The leaders of the Church may even become like policemen, watching for the wrongdoer. Yet it was precisely those bodily sins about which Christ was most understanding and forgiving.



It was the inward spiritual sins about which he was most stern. Can the Church possibly be right to turn the values of Christ upside down - to crack down heavily on the man who has too much to drink one day and to do nothing about unkind gossip, about wasting our talents, about a selfish standard of values? It is easy to deal judicially with the murderer or the adulterer and hard to deal at all with the proud of heart - but that does not excuse our consistent perversion of the Gospel teaching.

Finally this system disturbs me because it contains no real hope of salvation, and blurs our basic theology. Our only status within the Church is that of forgiven sinners. None of us can approach the Lord's Table because we are righteous. Our place in the Body of Christ is not something we can claim because we are saintly but to which we are called because Christ is gracious. But the very act of excommunicating a sinner immediately suggests that he is in a different position from the rest of us. Could he not very well turn round and ask "which of you is without sin?" Should we all refrain from communion because we are all sinners? Are many of us worthy? Surely the key here is repentance. This is our way approach to God's gift. Unless we repent we cannot partake of Communion, nor can we preach the Gospel. So to tell a sinner that he must stay away from Communion for a year is equal to telling him that he cannot repent in less time than that. For as soon as he repents he has just as much right to partake as any person. Excommunicating the sinner denies that repentance is the way to salvation.

How is it, then, that this strange system of discipline has become so firmly entrenched in our Church? I do not see how we missionaries can escape a large measure of blame. I am sure that motives were good. There was the genuine desire to set standards in a non-Christian community so that the Church was a fellowship clearly distinct in behaviour from the world. It is much easier to achieve a standard of, for example, teetotalism if you simply put out of the Church anyone who drinks. And probably the churches accepted this method with eagerness, just as they are today reluctant to see it to go. For in most cases their faith is rather a lesson they have learnt than a release they have experienced. If you only know of the Gospel as a lesson then your only way of operating it is law, because you have no experience of love and forgiveness to guide you. We have taught Christianity with great thoroughness but that does not itself establish the experience of faith. So transgression within the Church appears to be exactly the same as a transgression within society and each is treated in the one legal way. It is through the personal experience that my sin has hurt God and yet is

forgiven that I learn both the seriousness of sin and the joy of reconciliation. How can a Church both treat sin seriously and yet rejoice in forgiveness without such experience behind it? We are in fact erecting a superstructure without a foundation. This is a generalisation and there must be numerous exceptions to it, but I think it represents the overall picture of the Pacific Churches that I know.

What is the authentic pattern of discipline? There is a godly discipline in every branch of the Church although in some it is very little used. One clear line is that discipline is a pastoral problem and has to be dealt with basically by the pastor or his deacons on a personal basis. The pastor visits the man and discusses his way of life and tries to reveal the New Testament message of repentance. He discovers the situation which surrounds the sin, **the attitude of mind** which made temptation defeat faith, the irritation, the despair, the madness that led him on. If a minister can do that then surely he is in a good position to begin the work of discipline. Discipline in the Christian sense means **disciple-ing, learning**, not punishment or retribution. This entails the process by which the erring disciple learns how to put his sin away. Confession certainly has a part to play here and it may be that public confession, if it is not emotionally spurious, may be helpful. Then there is learning through prayer and Bible study; then restitution if possible to those who have been hurt. All this is traditional and until we have seriously tried it we cannot begin talking of **excommunication**. With regard to Communion we must be careful not to exclude anyone who has even begun this process of repentance. Humanly we cannot guarantee the **purity of the Lord's Table**, but the Lord is the host and calls us to come. The Church can only exclude those whose lives bear unmistakable evidence that they are not disciples, and have no desire to become disciples. If the Church has repeatedly tried to teach and lead the sinner into repentance but he steadfastly refuses to alter his way of life then he declares himself to be outside the Church. There is nothing mechanical about this; it depends entirely on the individual. If it happens it is a most serious event in the life of the Church; it is a death and the fellowship mourns. "He went out. And it was night."

The basis of Church discipline is love for the fellowship, a concern that sin may not destroy the saved and saving community, and love for the individual, that he may be truly restored to faith and communion. If this basis is secure then a legal system of excommunication will not be tolerable. We gain nothing at all if we teach the Church to regard sin lightly, to do nothing about it, to compromise with it. We gain everything if we teach that



love is the foundation for all our conduct as a Church; it is love by which we are saved and it will be by love that the erring member is restored.

BERNARD THOROGOOD

## **PACIFIC ISLANDS CHRISTIAN EDUCATION CURRICULUM**

In September and October of this year, selected Sunday School and Youth Groups throughout the Pacific are testing sample lessons from the new Christian Education Curriculum for the Pacific Islands. Comments coming back to the P.I.C.E.C. office will help the Editors in their task of preparing the first material for the press.

LOPETI TAUFA  
JOYCE I. TRUDINGER

## **THE WORLD CURRICULUM CONSULTATION JUNE / JULY 1964.**

About 80 people from 35 countries representing 20 denominations met together for three weeks at the World Curriculum Consultation at Furigen, Switzerland. The two editors of the Pacific Islands Christian Education Curriculum attended from the Pacific.

Each question, or area of study to be explored, was introduced by one or two papers. Then the Consultation divided into small groups to discuss the subject further and often to bring back findings.

The following summary picks out some of the ideas which emerged from the Consultation.

## **THE AIM OF CHRISTIAN EDUCATION.**

Christian Education can only truly be carried on within the fellowship of believers. It is transmitted by relationships as well as precepts involving the whole Church. The children need to know themselves as part of the Church. Christian Education should be rooted in the mission and purpose of the Church. We discussed the limitations of a curriculum as such; the point beyond which human processes cannot go. We recognized that we should have realistic aims for curriculum, taking into account the different settings in which education takes place and the skills and abilities of the teachers. We recognized the need to provide education for the family-as-a-unit wherever possible.

**How Persons Grow and Learn in the Christian Life.** It was recognized that children have difficulty understanding abstract

terms, and that words like 'faith', 'salvation', and even 'God', may have little meaning to those under, say, ten years of age.

In the Bible Study address, the Rev. H. A. Hamilton said that people grow through the imaginative use of memory. So children should be trained to remember what God has done for His people, to remember and learn to see the significance of their own past. Mr. Hamilton pointed out that Jesus Himself taught in such a way, that His proverbs and parables lay in the memory until life itself called them forth.

**The Use of the Bible.** These points emerged:- The Bible must be used with integrity — in ways that are in harmony with its whole teaching. We should never teach children anything they will have to unlearn later. Bible knowledge is not an end in itself. Bible instruction which prepares the teacher as well as the lesson should be built into the written curriculum. Bible Study should be planned so that the people themselves are involved in study not just watching the result of the leader's study.

**Organizing Principle and Scope of the Curriculum.** It was seen that curriculum planning and writing must take into account the whole lives of the people for whom it is written — all their family, school, social and other relationships. The difference between content-centred and experience-centred curriculum cannot be rigid. An experience-centred curriculum which does not give Christian content is shallow and a content-centred curriculum which does not take the experience of the person into account, very soon becomes irrelevant.

**Helping the Church to Engage in Christian Education.** Questions like the following were discussed. What are the educational responsibilities of the minister, pastor, catechist, elder, deacon, teacher, mother, father and Church member, What are the problems to be faced in leadership training? These questions were dealt with in area groups. The 'Asia' groups included South-East Asia, Philippines, India, Pakistan, Indonesia, Japan and the Pacific Islands. To round up the discussion on this question a three-day Leadership Training Course was prepared for Church leaders, [ministers, bishops, elders etc.] to interpret a new Sunday School Curriculum to them.

**Questions relating to Interdenominational and International Curricula.** Christian educators must not lose sight of the other aspects of the Church's ministry — mission and evangelism. They should present the whole Gospel and give teaching about the ecumenical nature of the Church. Christian Education should help members to become actively involved in the mission of the Church. Those working in interdenominational Curricula discussed ways in which denominational factors can be dealt with. We



agreed that it was necessary to look at denominational agreements and disagreements honestly. There is a real danger if disagreements are not faced. We should build into the materials an understanding of the various traditions involved. Then in small groups a course of lessons was planned designed to confront the class with the ecumenical character of the Church, the mission of the Church and their relation to it.

LOPETI TAUFU  
JOYCE I TRUDINGER

## A DECLARATION OF FAITH

London, Independent Press, May, 1964. 2/6.

The publication of a modern statement of the Christian Faith as a result of the work of a highly competent Commission set up by a responsible section of the Church, is something to be welcomed. That is especially so when the statement is courageous, adventurous and fearlessly honest. All these things are true of the first provisional draft of the "Declaration of Faith" produced for the Congregational Union of England and Wales by its Commission Two, at whose sessions scholars and writers of international reputation were sitting. [This first draft has now been submitted to the Churches for comment, and will be subject to discussion and possible alteration at future Assemblies of the Union before it reaches its final form].

This interim document is fresh and challenging to the mind and is to be warmly commended to all Churches. Faithful to the central affirmations of the Faith it manifests clear intellectual integrity. Many a modern Christian, groping for some relevant statement of his firm convictions in a form which gives no place to mere credulity, will find in this Declaration a document to treasure. For such people it will be an aid to greater faith and a tool of evangelism. If it is finally accepted in a form near to its present one by the Churches for which it has been prepared it will be a great strength to their life. The sincere witness and the radical questionings characteristic of British Congregationalism at its best are clearly reflected here.

The freshness and theological soundness with which the Declaration has been produced is illustrated by the way in which this long [39-page] statement is set out. By the simple device of verbal headings we are steered clear of philosophical treatises on 'The Existence of God' and 'Obedience to God' towards an understanding of our faith as faith in a **God who acts** - for example, the headings are of the order "God is," "God requires obedience..." The underlying concept [which becomes very clear in the general

tenor of the document] is that of faith in One who has taken action. God is not set forward as a speculative hypothesis, but as a dynamic force Whom we have encountered. He is not our suggestion: he has confronted us in Christ, and now we must state the conviction arising out of our experience. Thus the view of revelation that is taken is one which harmonizes with the Biblical view: we know him because he has dealt with us, and afterwards we see and know his work in the created order as well. God's revelatory action is supreme: "Natural" Theology has only its limited place [p.11]. •

The Declaration is unpretentious yet confident, humble and yet clearly positive. The value of its Biblical faithfulness combined with ruthless modernity will be seen most clearly in the sections on: Christian awareness of God [p.11]; Sin [p.14]; Jesus' Resurrection and Exaltation [pp.16 and 17]; the Trinity [pp. 18-20] and Judgment [p.33]. The brave realism of the whole undertaking can be exemplified clearly in such statements as those made on page 27: "The Bible is not wholly free from error, confusion and contradictions; it must be read with fully critical attention if the Church is to discern the truth which is binding and not be in bondage to what is not binding. The Bible is trustworthy, not in the sense that it is impervious to criticism, but in the sense that through its record we can trust God with reliable knowledge. It testifies faithfully to his wonderful work; but it is not, as a whole or in any part, identified with his deity."

The sections on Catholicity [p.25] and Ministry [p.31] are not such as will win easy acceptance by non-Congregationalists.

Of course, the Declaration is not completely unexceptionable, and it is published with an invitation for comment and suggestion. Its weakness seems to be in wordy or vague sentences that do sometimes occur [although rarely] and leave one in doubt about the intended meaning. An example of this occurs on p.10: "God gives himself through all barriers of ignorance and of sin by his forgiveness of sinful human creatures." Furthermore, the otherwise excellent treatment of sin and redeeming grace leaves one with no truly precise picture of the way in which God "has released mankind from slavery to evil" [p.15]. The clear statement of the result of God's work is not matched by clarity on the means of our reconciliation.

Criticism of this document can only be made within the context of admiration. It is a worthy work and will prove a vital weapon in the struggle for the Faith in Britain [and elsewhere!] in these days. It appears that it has already done so!

DAVID BOWEN



## GOD FOR ALL MEN

by Robert O. Latham,  
Edinburgh House Press, 1964, 5/-.

The Home Secretary of the London Missionary Society has given us, in the words of Bishop Lesslie Newbigin, "a clear and straightforward account of the meeting in Mexico of the Commission on World Mission and Evangelism." He sets out the issues that were faced at this historic meeting, the mission of the Church in six continents, in the second half of the twentieth century. This has been called the age of the secular man. Mr. Latham reports on the way in which the Commission grappled with the fact that secularism is a world-wide phenomenon and has its good side as well as that which religious people hasten to condemn. "India," it was realised at Mexico City "is a secular state which has meant it is an organ for the total community irrespective of religion. It is an instrument of modern civilization bringing to the masses of India the opportunity of liberation from drudgery, disease and hunger. It marked the end of untouchability....."

The Chapter headed "Decisions for Mission" outlines the programme for the next five years following Mexico. We are given the substance of the report of the Director, Bishop Newbigin; the things which it is hoped will be achieved by the Theological Education Fund and the Christian Literature Fund. Ever since Edinburgh, 1910, the question of the Training of missionaries has been on the agenda; and we have a brief account of the consultation held in Toronto in August, 1963, and some indication of the way in which the report of that consultation was received by the Commission meeting in Mexico City.

This popular report is full of good things. The reviewer certainly means to read again the striking address by Dr. W. A. Visser't Hooft on "Missions as the Test of Faith." Again and again we are reminded of the stimulating Bible study and the many enriching acts of worship. So we may thank God for this meeting of His people in Mexico City and for the way in which our author makes us realise how this Conference has been and will be "used by the Holy Spirit to move the Churches forward into unity and mission."

CLARENCE E. NORWOOD.

## PACIFIC THEOLOGICAL COLLEGE

### Adventure in Theological Training

Representatives from the Anglican, Congregational, Methodist, Presbyterian and Reformed Churches working in the Pacific area met from the 17th to the 19th September for the first meeting of the Pacific Theological College Council. The meeting decided to go ahead with tentative proposals to build a theological college in Suva as a joint venture of the participating Churches.

This decision is the result of a series of consultations carried out by the Churches of the Pacific. Stemming from the conference of Churches and Missions in Samoa in April and May 1961 a consultation on theological education in the Pacific was held at Suva in the middle of May of the same year. The conference recommended the establishment of a central theological college in the Pacific area with a view to providing specialist study for selected graduates from the existing theological schools in the various islands. Already the project has become a stimulating adventure in ecumenical understanding. Up until now thirteen Churches have accepted the constitution and agreed to participate. These comprise the Anglican Dioceses of New Guinea and Polynesia, the Congregational Churches in the Ellice Islands, the Gilbert Islands, Samoa, the Cook Islands and Niue the Methodist Churches in Tonga, Samoa and Fiji, the Presbyterian Church in the New Hebrides, and the Evangelical Church [French speaking] in New Caledonia and the Loyalty Islands and also in Tahiti.

The once formidable prospect of gathering delegates from these for flug islands has been removed by the advent of air services radiating out into all directions from Fiji. This meant that none of the seven delegates at the council meeting was away from his home territory for more than a fortnight.

The Government of Fiji has agreed to lease ten acres of crown land solely for the purposes of theological training. This is situated at Veitu on the southernmost point of Suva Peninsula.

Initially the college will provide accommodation for sixteen single students and six married students. As soon as further funds become available dormitory accommodation will be provided for a further eight single students. There is being provided by the Theological Education Fund of the World Council of Churches [\$100,000] and local Churches, Mission Boards, and other interested bodies [\$65,000].

It is expected that the running costs for the first five years will be approximately \$150,000. Interested Mission Boards are being asked to provide for staff salaries and allowances and the Churches of the Pacific are being asked to provide for all other recurrent expenses.



Already this new college project is influencing the Churches of the Pacific in three important ways.

1. It is increasing ecumenical understanding and co-operation.
2. It is boosting the level of theological training at the various local training centres.
3. It is focusing attention on the need for a more highly trained ministry to deal with the problems of the modern age in the Pacific.

The new college plans to provide two courses at diploma and degree level. While incorporating advanced biblical and theological studies in the course, the distinctive training offered will be in the field of Pacific studies in the practical ministry of the church within the context of the Pacific environment.

The architect is at present working on plans approved by the College Council for the two-storied central building. This includes the administrative block, lecture rooms and library, forming the top of a "T", with the single students' accommodation, dining and laundry facilities forming the leg to the "T".

On the seaward side of the main entrance will stand the chapel.

The members of the Executive Committee of the College Council are:

**The Rt. Rev. J. C. Vockler** - Although he has only been resident in the Pacific for three years, Bishop Vockler has already commended himself far and wide as a scholar, a church leader, and an advocate of ecumenical action. He is chairman of the council, and also of the executive committee.

**Mr. J. W. M. Tidex** - Mr. Tidex is a Christian business man in Suva and an accountant by profession. He has proved himself to be a valuable adviser to the church on business and financial matters. This is where he believes he can best apply his gifts in Christian service. He was appointed treasurer of the council.

**The Rev. Lopeti Taufa** - The Rev. Lopeti Taufa is a graduate of Boston University and is at the moment on loan from the church in Tonga to undertake work with P.I.C.E.C. [Pacific Islands Churches Education Curriculum] that has headquarters in Suva. He is already becoming known in the Pacific through this work in Christian education. He was elected as the council representative on the executive committee.

The many difficulties which continue to be overcome in the establishing of the Pacific Theological College convince us of God's leading. We ask you to keep on praying with us.

Yours sincerely,  
CYRIL GERMON.

Secretary of the College Council.

[We had hoped to be able to announce the name of the first Principal in this issue, but we are advised that it will not be possible to make an announcement until another meeting of the College Council has been held, probably in late February or early March of next year.

EDITOR]

## OUR CONTRIBUTORS

The Rev. Vavae Toma is Secretary of the Continuation Committee of the Pacific Conference, and Secretary in the Pacific of the World Council of Churches.

Mrs Marie Lamb is the wife of a New Zealand Seconded Officer, who is attached to the Treasury in Western Samoa. She was nominated by the Women's Guild of the Apia Protestant Church to attend the Pan-Pacific and South East Asia Women's Association Conference held in Tonga in August last.

Mrs Fetaui Mataafa, the wife of the Prime Minister of Western Samoa, is a member of the Continuation Committee. She headed the delegation from Western Samoa to Tonga.

The Rev. Bernard Thorogood, of the London Missionary Society, is Principal of the Tangintebu Theological College at Tarawa in the Gilbert Islands.

The Rev. David Bowen is Principal of the Malua Theological College in Samoa.

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